

Olive-Tree



WHY
 ALL THESE SAW
 OLIVE TREES ETC
 REV. I. 3 4

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES
 WHOSE ARE THE TWO
 OLIVE TREES ETC
 REV. I. 3 4

R. M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1898.

11.

QUESTIONS OF THE HOUR.

THE BRAND OF JESUS.

Rev. J. M. Foster, Boston.

The Epistle to the Galatians reveals the inner life and spiritual power of the Apostle Paul more clearly than any other. The historical argument, in which he defends himself against the aspersions of his enemies, is an adroit selection and arrangement of facts that leave them without a fig-leaf to cover their nakedness. The theological argument makes the cross of Christ so conspicuous that it must henceforth be regarded as the center of his life, his faith, and his hope. His stern invective, his severe reproof, his earnest and pathetic appeals, and his tender, fatherly entreaties, reveal a heart shaken with fear for the safety of his children, blazing with indignation against their traducers and melting with compassion for their departure from the faith and yearning with fervent love for their return. His soul is at a white heat of burning enthusiasm from the beginning to the end. But lest all this should fail, he takes the pen from his amanuensis and writes the last six verses with his own hand. Because of defective vision he writes in large characters. "They will reverence my infirmity." This is a letter within the letter. It concentrates the thought of the whole epistle. The reader cannot fail to give special attention to this. He tells them that these Judaizing teachers are self-seeking deceivers,

who ought to be shunned. He tells them that the cross is the death of the world to him and the death of his old self to the world, and the ground of his new life. He tells them that the Mosaic system and the Gentile systems of idolatry are alike unprofitable and to be ignored, and that only new creatures in Christ are drawn to the cross. And then, as if conscious that the battle had been fought, that Judaism had been transfixed and would no more be a dangerous foe, that his own character and doctrine were now settled beyond all dispute, that he stood as a victor beside his Saviour King and could bid defiance to all his enemies, and that the scars of battle upon his person were the indisputable evidence that he was a tried and true soldier of the cross, he adds: "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." There is here also a note of sadness. "You fickle, foolish Galatians have given me much trouble. You have questioned my apostleship. You have accepted the assertion of these false teachers, that my commission was received, not from Jesus Christ, but from the other apostles, and that it was voided when I withstood Peter to the face. You have made me repeat the cry of the Psalmist: 'Woe's me that I in Meshech am a sojourner so long; that I in tabernacles dwell to Kedar that belong. My soul with him that hateth peace hath long a dweller been. I am for peace; but

when I speak for battle they are keen.' Let us have done with this fault-finding. I have been tried. It is at his peril that any one molests me now. My Master says: 'He that touches you touches the apple of mine eye.' I bear the brand of Jesus in my body." Workers for Christ bear the brand of the Lord Jesus.

I. *They bear the brand of sufferings like His.* The apostle Paul, in the 11th chapter of 2 Cor. describes his: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." At Lystra he was stoned and they thought he was dead. Fourteen years after he refers to that occasion. "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth), such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell, God knoweth). How that he was caught up into paradise and heard unspeakable words, which it is not lawful (possible) for a man to utter." 2 Cor. 12: 2-4. He seems to associate his vision with that of Stephen. "And all that sat in the council, looking steadfastly on him, saw his face, as it had been the face of an angel." "And he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God, and said, Behold, I

see the heavens opened and the Son of man standing on the right hand of God." The stoning of Stephen, "calling upon God and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge," would remind him of the cry of Jesus on the cross. It is enough for the disciple to be as his Master. Paul asked no greater honor than to bear in his body the stripes or weals of the scourge just as Jesus did, and to have an emaciated body through excessive physical and mental suffering just as Jesus had. "His bodily presence was weak"—he looked like a corpse.

The prophet Isaiah tells us that Christ was rejected because of the meanness of His origin, a root out of the dry ground, the abjectness of His external appearance, no form nor comeliness, no beauty that we should desire Him, and the number, variety, and severity of His sufferings; they esteemed Him stricken, smitten of God and afflicted, and they hid their faces from Him. They despised and esteemed Him not. How true that was! "Is not this the carpenter's son? Can any good thing come out of Nazareth?" "Hath any of the rulers of the Jews believed on Him!" "Away with Him! Crucify Him!" Paul suffered like Christ in all this. He was hated as a Jewish pervert. His bodily presence was weak. His numerous, complicated and severe sufferings led people to suppose that he was rejected of God and men, and they wished to have nothing to do with him. "Away with such a fellow from the earth. It is not fit that he should live." He writes of himself as "always bearing about in his body the dying of the Lord Jesus." (2 Cor. 4:10.) "The corpse-like state of the apostle, with the signs of maltreatment visible in his frame, pathetically imaged the suffering Redeemer whom he preached." To the Colossians

he writes, "who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church, whereof I am made a minister." The personal sufferings of Christ were finished on the cross. The atonement for sin was complete. He finished transgression. He made an end of sin. There is now no condemnation to them that are in Christ Jesus. But He still suffers in His body the Church. The sufferings of His people have been appointed for their sanctification. Paul gladly endured his allotted portion of these representative sufferings of Christ. Thus Paul knew the fellowship of Christ's sufferings, "being made conformable to His death." The expression "the marks of the Lord Jesus," *the stigmata*, contains a reference to the practice of marking criminals and runaway slaves with a brand burnt into the flesh, just as horses and mules of the United States army are branded on the shoulder and members of a murder-plotting lodge are branded on the left breast. This is the meaning wrapped up in our word *stigma* and stigmatize. A man so marked is a branded slave or a branded criminal. Paul gloried in being the branded slave of Christ. He also gloried in the stigma of the cross. It was a stumbling block to the Jew and foolishness to the Greek, but the power of God to him. The reproaches of them that reproached Christ fell upon him. But at the lowest point of personal and official humiliation, when affronts were heaped upon him he felt the exaltation of the spirit to the greatest dignity, as "Christ was crucified through weakness, yet liveth through the power of God." 2 Cor. 13:4. Just as a standard-bearer of an army proudly bears his scars so he gloried in these marks of the Lord Jesus.

In Zechariah 13:6 there is a remarkable prophecy: "And one shall say unto him,

What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Some take this to refer to the wounds which they received when engaged in idol worship before their conversion. They cut themselves with lancets until the blood flowed. (1 Kings 18:28.) Many a convert in the heathen world to-day, though a true follower of Christ, bears the scars of self-inflicted wounds in the service of dumb idols. Paul could never forget that he persecuted the church. He carried the scars upon his heart. The redeemed in glory cannot forget that they were saved from their sins and washed in the blood of the Lamb. This may be the prophet's thought. Others take this to refer to the scars of persecution for Christ's sake. The world hated Christ and it hates His people. It persecuted Christ and it will also persecute His dear children. "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing had happened unto you, but rather rejoice, inasmuch as ye are partakers of the sufferings of Christ, that when His glory shall be revealed ye shall be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you." In 323 the scarred veterans of Christ's army came from the four quarters of the Roman Empire to deliberate as to the doctrines of God's word. The most of them bore marks of suffering. Some had lost a hand or a foot, some had their ears cut off, or their noses slit or the weals of the Roman scourge on their backs. They bore the brand of Christ. Soldiers come from the battlefield with bodies maimed and cut up in every conceivable way. The witnesses came from the field of suffering with bodies thus mutilated. This appears to be the prophet's reference.

But still others take the reference to be the scars of service. The horny hands, stooped shoulders, and labored walk of the man worn out in the Master's service. A woman in Baltimore has hands drawn out of shape and of little use. They are dumb witnesses of a life saved. A little girl's clothes were on fire. She seized her and wrapped the blazing figure in her own skirts. The flames spent their force on her hands and were extinguished, while the girl escaped danger and pain. Those hands are the evidence of that love which burns with a vehement flame. Many waters cannot quench such love, neither can the floods drown it.

II. *Workers for Christ bear His brand of labor.* As the Father sent the Son into the world, so Christ sends His people. As the Father gave the Son a work to do while here so Christ gives His people a definite work to do. As Christ could say at the end: "I have finished the work which Thou hast given Me to do and now I come to Thee," so believers are to work while it is called to-day and then rest from their labors. As Christ did not spare Himself, but went about continually doing good, always working up to the point of exhaustion, so His people are diligent in business, fervent in spirit, serving the Lord. The zeal of thine house hath eaten me up. Dr. Pierson in his book on "Evangelistic Work" has this searching passage: "Francis Xavier, 'the apostle of the Indies,' misguided as he was, flamed with a consuming passion for souls. He washed the sores and cleansed the clothes of a crew sick with scurvy, rang a bell in the streets of Goa to call pupils to his school, and after a fearful vision of perils and privations before him, as the price of winning isles and empires to Christ, he could only cry: 'Yet more, O my God, yet more!' No marvel if during ten years he visited fifty kingdoms,

preached over nine thousand miles of territory, and baptized a million persons. This passion for souls is God's corrective for a fastidious hypercriticism. Dr. Duff met some who could not endure foreign missions 'because they smelt so bad'—like a character in modern fiction who 'couldn't stand the *poor* smell'—but there is a love that makes one oblivious of sights and sounds and smells that stand between lost souls and salvation. Passion for souls inspires a *labor of love* to which self-sacrifice is nothing, for that is the very law of love. See Ignatius, the martyr, facing the fierce Numidian lion in the arena and saying, 'I am grain of God! I must be ground between the lion's teeth to make bread for His people.' Such voluntary sacrifice inspired by passion for souls gives life its divinest beauty. That taunt, 'He saved others, Himself He cannot save!' is truth, unconsciously told. Poussa, the potter, after many efforts to make a porcelain set for the emperor's table, despairing of making anything worthy of a king's acceptance, flung himself into the furnace where he was glazing his masterpieces. And they say that such heavenly beauty never gilded vases before as made those vases shine. The Chinese sages in this fable were 'writing more wisely than they knew.'"

In "The Crisis of Missions," the chapter "God's Seal on the Workmen," this passage is found: "Even the flaming zeal of Xavier is matched by the heroism of Rosine Krapf going with her husband into the heart of Abyssinia, sharing all the exposures and privations of his flight, though even then overshadowed by the approach of that sacred, primal sorrow of her sex. Under the shade of a tree, in the wilderness of Shoho, he took the dying babe in his arms to dedicate it to the Triune God. Hear her, in her own suffering, seeking to comfort him, naming that child of sorrow by the Amharic name for a 'tear';

then valiantly accompanying her husband through perils of land and water, sharing with him shipwreck, and, when dying, with her last breath enjoining him to bear her body to the African shores, that her grave might remind the pagan Wanikas what had brought her to that land and might inspire other missionaries to bear the fiery cross through the Galla country into Abyssinia. If the annals of history furnish any examples of more heroic self-oblivion, what are they?

"In South Africa there was established a hospital for lepers, in the vale of Hemel en Aarde, far from other human dwellings and hemmed in by high rocks. There, in 1822, Rev. Mr. Leitner and wife—like Mr. and Mrs. Lehman and John Taylor afterward at Robben Island—went into voluntary exile for Christ's sake among multitudes of lepers in all stages of their loathsome disease. These Moravian missionaries, filled with heavenly love and anxious to carry the tidings of joy to those in such misery, chose the lazar-house as their field of labor. Some who entered thus never came out again; but when they died others, just as devoted and heroic, stood ready to take their places. Surely these men followed Him who died for us while we were yet sinners.

"Livingstone, in Africa, was thirty-nine times attacked with fever, driven northward by persecution, yet never giving up, and dying on his knees of sheer exhaustion. Dober and his co-laborers at St. Thomas were told that they could not preach to those ignorant slaves. 'Then we will sell ourselves as slaves and preach while we work by their side.' These bear the brand of Jesus.

III. *The brand of Jesus is a character conformed to His death.* The Roman Catholics make this text do service for a false doctrine. Francis of Assisi, in 1224, received in a trance the wound prints of

the Saviour on his body, and from that time until his death he is reported to have had the physical appearance of one who had suffered crucifixion. The Roman Catholics report some eighty distinct cases in which the five wounds of our Lord were reproduced with more or less completeness, chiefly in the case of nuns. The last was Louise Lateau, who died in Belgium in 1883. That such phenomena actually occurred is extremely improbable. The power of the mind over the body does not seem to reach such limits. But this "morbid and monstrous mode" of knowing Christ's sufferings, "after the flesh," represents in a grossly misdirected way the highest aspiration of the Christian life, to be "made conformable to the death of Christ." The Saviour said: "Ye shall drink of the cup that I drink of and be baptized with the baptism that I am baptized with." Paul said: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." "Likewise reckon yourselves dead to the world, but alive unto God by Jesus Christ." The believer is united to Christ. There is such a union of spirit with Christ that the death of Christ becomes the death of his old self. The world and its maxims and customs and temptations have no power over him. The old self which responded to these is dead. Christ lives in him now. "God forbid that I should glory, save in the cross of Christ, by whom I am crucified unto the world and the world unto me." This is fact, not figure. Paul is called the "fusile apostle." His soul was melted by the love of Christ and then poured into the mold of Christ's cross and His resurrection. "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be

also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ we believe that we shall also live with Him." Our death to sin is drinking the cup of soul suffering which Christ drank and being baptized with the baptism that He was baptized with. The soul of the sinner made exceeding sorrowful, even unto death, is the receiver of the Holy Spirit. "What, know ye not that your body is the temple of the Holy Ghost?" The glory of the Lord abode in the holy of holies, upon the mercy seat. The Holy Spirit dwells in the believing heart. "They were filled with the Holy Ghost." The high priest wore a golden plate upon his forehead when he entered the holy of holies, on which was inscribed: "Holiness unto the Lord." On the portal of Ezekiel's temple was inscribed, "Holiness to the Lord." Believers are "sealed with the Holy Spirit of promise." That bears a double inscription: "The Lord knoweth them that are His," and "Let every one that nameth the name of the Lord depart from iniquity." The 144 000 that stood with the Lamb on Mount Zion had this seal of God in their foreheads.

IV. *The brand of Jesus is the tongue of fire.* When God spake to Israel at Sinai His credentials were the burning mountain, the roaring thunder, and the quaking earth. When the Son of God spake on earth His credentials were His miracles. "If ye believe not Me, believe the works. They bear witness of Me." When the Holy Ghost descended upon the Church on the day of Pentecost His credentials were the cloven tongues of fire. And the 120 disciples went out through Jerusalem. One met a Roman and he told him the wonderful story of Jesus in

Latin. Another met an Athenian and he told him the story of the death and resurrection of God's Son in Greek. Another met an Egyptian and he told him the good news in Coptic. And so the whole city was filled with wonder, because every man heard the story in his mother-tongue. And the multitude flocked to the temple, and Peter preached and 3,000 were *converted*. Peter had received power—the power of the Holy Ghost—and his words were spirit and they were life. This is the tongue of fire, of which the cloven tongues of fire were symbols. Peter's converts were the credentials of Peter's power from on high. Stephen had this power. And when he preached the Holy Ghost fell upon his hearers. The Jews always resisted the Holy Ghost and sealed their doom, but the Lord added daily of the saved. Paul had this power. The Corinthians called in question his call to the ministry. He refers to their criticism and says: "You are examining me as to the validity of my apostleship. Let me suggest that you examine yourselves. You were converted under my ministry. Is your conversion not valid? You are judging yourselves in judging me, for I am your father in Christ. If my apostleship is fictitious, then your conversion is fictitious also. Are you ready to accept that? If you are true disciples of Christ, as I am sure you are, then my work vindicates my claims to being an ambassador of Christ. Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates."

The tongue of fire is the tongue of the man filled with the Holy Ghost. It is the instrument used by the Holy Ghost to awaken the souls of those who are dead in sin. It is the "live wire" that is charged with the Holy Ghost and shocks every one whose spirit is touched by its words. It is

a law of the material world: obey the law of a force and that force will obey you. When men learned and obeyed the laws of electricity, electricity obeyed man. When the law of the Holy Ghost, as revealed in the Word, is learned and carried out the Holy Spirit will obey man. The man Christ Jesus obeyed the law and the Holy Ghost became His servant. "These things saith He that hath the seven spirits of God." When the Son of God appeared to Paul he was not disobedient. "Lord, what wilt Thou have me to do?" was his cry. He obeyed the Lord of the Spirit, and the Spirit filled his soul, and the power of the Spirit was in his tongue. "His word was quick and powerful." Let any disciple of Christ seek by prayer and fasting to know His will and do all His will from the heart, and the Holy Spirit will fill his heart and he will speak with power. "The Lord spake by me; His Word was in my tongue."

V. *The brand of Jesus is the full application of His Word to Church and State by His Witnesses.* "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. The witnesses, clothed with the power of the Holy Ghost, are to fearlessly apply God's Word to every political and ecclesiastical organization in all the world. Only a few have the faith required for such a task. Their testimony compels attention. Either men must give heed and reform or they must reject it and rid themselves of the witnesses. Their opposition to the truth seals the doom of the wicked organization. The Jewish Church and State went down. The testimony of the apostles was the con-

ductor to bring down the wrath of God upon them. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth. And if any man hurt them fire proceedeth out of their mouth and devoureth their enemies; and if any man hurt them he must in like manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them and kill them." But the death of the faithful witnesses is the way to victory. They rise again. "And after three days and an half the spirit of life from God entered into them and they stood upon their feet, and great fear fell upon them which saw them. And I heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour there was a great earthquake and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted and gave glory to the God of heaven."

We do not pretend to explain these mysteries. But it is clear that there are only a few witnesses. They die that they may live. Their testimony shakes heaven and earth, Church and State. Their testimony brings a new heavens and a new earth. This is *the brand of Jesus.*

Will subscribers who owe for a few months of the current year be kind enough to remit that balance in January, when renewing for 1899?

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—A letter, dated Sept. 10th, reports the return of Miss Maggie B. Edgar from Kessab, where she had been attending the half-yearly meeting of the Mission. She was then busy preparing for the opening of the Boys' School. "It is very hard," she writes, "for the town people to realize that their children cannot be taken into the boarding department unless they pay for the privilege. And it is almost as hard for me to resist their pleading, and persist in saying 'No' to them."

According to a letter more recently received from Dr. J. M. Balph, the Lord's Supper was dispensed in Gunaimia by Rev. J. Boggs Dodds the first Sabbath in September. Mr. Kennedy, of Antioch, was present and preached twice on the occasion. There were fifty-two native communicants at the Table.

On Saturday, 24th inst., Rev. and Mrs. Dodds were still in Latakia, but expected to get away on the following Wednesday by steamer direct to Liverpool. Their plan was to remain a short time for rest, perhaps a month, in Belfast, Ireland.

Miss Meta Cunningham had telegraphed from Beirut that she would arrive on Monday, on the way to resume work in Suadia.

CYPRUS.—At Mr. Easson's request Demetrios Demetriades has prepared the following account of a recent visit to Limasol to inspect the work of the colporteur:

"Tuesday morning early, September 6th, Mr. Easson and I left Larnaca for Limasol and arrived there in the evening. Mr. Bambois met us outside of the city and took us to his house, where we were hospitably entertained during our stay. The owner of the house called with his wife and chil-

dren during the evening; his conversation showed that he had a good understanding of the way of salvation, and he said it was because Mr. Bambois had induced him to read and study the word of God. The next day I went out to his shop and had a long talk with him and he showed excellent thoughts about Christ and great zeal in His cause. He is striving daily to lead others out into the light; I was very much pleased to listen to his testimony for Jesus Christ.

"Arrangements were made for a meeting at Mr. Bambois's house in the evening and it was announced that Mr. Easson would preach. About fifty or sixty came to the service and were pleased with the sermon. Mr. Easson gave them permission to ask questions on any point in the sermon that they did not understand. Many questions were asked and the answers given seemed satisfactory to all; but toward the last one asked, 'Do you believe that Mary, the mother of Jesus, always remained a virgin?' Mr. Easson kindly told him that he did not believe in the perpetual virginity of Mary; the gospels teach us that she became the wife of Joseph and that Jesus was her first-born son, and he thought reason also would teach us that a woman after giving birth to a child could not be called a virgin. Noticing, however, that some were getting a little excited, he told them that he had never preached a sermon on that subject in his life and that our salvation depended, not on the perpetual virginity of Mary, but on our acceptance of Jesus the son of Mary as our only Saviour and mediator, and with this he closed the discussion.

"Just before departing the editor of the Greek newspaper, 'The Trumpet,' moved that Mr. Easson preach to them the following evening on 'Sabbath Observance' and this was seconded by all present.

"After the service I went out with a friend and in this way overheard quite a discussion on the question of the perpetual virginity of Mary. Some were rebuking the man for asking the question and others took his part; finally one said: 'Did not Mr. Easson tell you that if you could prove the perpetual virginity of Mary from the gospels he would accept of it?'"

"The next morning I called on a friend and, the same subject being opened again, I showed him some passages in the gospels where the brothers and sisters of Jesus are spoken of, which seem to prove that Mary had other children after the birth of Jesus, and also to the fact that Jesus is called her first-born son, which implies at least a second-born.

"Then I went to the shop of another friend and all I met expressed their desire and intention to come in the evening and hear the gospel. Mr. Bambois, during the day, invited many who were not out on Wednesday, and so in the evening the rooms were full, also the doorway and landing at the head of the stairs, and on the stairs as far down as they could hear, and many went away who could not get in. As requested Mr. Easson preached on 'Sabbath Observance.' All were pleased with the sermon, so much so that some who had been sent, as we afterwards learned, to disturb the meeting joined in the approbation, and all expressed a desire that we should stay with them if possible two or three weeks. We thanked them for their attention and good will, and invited them to return the following evening. After the service I went out and walked down to the landing with some friends and in the conversation I explained to them that it was not enough to depend on the name *orthodox*, but that we must have a living faith in Jesus Christ which would cause us to be continually striving to do His will. On Friday I was invited to dine

with a friend. He seemed willing to learn more of Jesus and said he wished I could stay with him a few days. I also spoke to his brother and advised them to go and purchase a Bible and study it for themselves.

"In the evening the attendance was as great as on Thursday and many could not get in; Mr. Easson preached from Rev. 1:8, 'I am the Alpha and the Omega.' At the close they thanked him for his good words and expressed sorrow at his departure. They promised to provide a larger place for him when he came again.

"All this is evidence that Mr. Bambois has succeeded well in arousing the attention of the people and also in removing prejudices, etc.

"DEMETRIOS DEMETRIADES"

A letter from Mr. Easson, written Sept. 21, on the way to Latakia to administer the Lord's Supper to the congregation there and constitute the Syrian Commission, contains additional items:

At the request of Rev. Mr. Weakley, agent of the British and Foreign Bible Society, I sent Daoud to Kerynia for a month or more, with instructions to visit the surrounding villages. His visit created quite an excitement. As you remember, he spent some time there with Rev. R. J. Dodds some years ago, and the people, on learning of his arrival, gathered in crowds to hear him preach. The rulers of the Greek Church held a meeting at which a committee was appointed to wait on Daoud and forbid him to preach. His reply was that he did not consider himself under their authority and intended to preach to all who came to hear him. When they threatened to complain to the Governor he simply said: "All right, go to the Governor." On carrying their complaint to the English Governor of the place, they seemed very much surprised to learn that there was perfect liberty in Cyprus for

any one to teach the religion he believed. They then published a warning in the Greek paper, forbidding the people to go, and saying that only the very lowest classes had attended the services. This did not help the church, as those who had been at the preaching felt insulted, and were strengthened in their determination to hear the truth.

Mr. Easson also calls attention to the condition of the building and the need of money for the relief of the Armenians. "Have you no more money?" he asks. "Both funds are overdrawn. I can't stop till all the windows are in, for the rains will drive in and spoil what has been done. . .

"Then there is another need: A man who has been waiting for nearly 30 years for the way to open so that he could make a public profession of his faith, came to the island last week, and says that he can't wait any longer. He is from a family of Moslem sheiks. He could not bring anything with him, and casts himself on my care. Shall I send him away, or shall I care for him, till I can find some way for him to earn a living? Again, I received to-day a letter from Dr. Dwight, of Constantinople, telling me that a converted Moslem and his wife were coming to Cyprus for freedom to worship God. And he asks me to care for him and get him work. . . Is there no one who wishes to help in this kind of rescue work?"

CHINA.—A private letter from Rev. A. I. Robb to Mr. Walter T. Miller, dated September 9th, contains some items that we are allowed to publish.

"I had a most profitable visit of some days duration to Tak Hing during the first half of August. I was favored with cool, cloudy weather, owing to the presence of typhoons on the coast. I found the people somewhat frightened over the rebellion and the prospect of a visit by the rebels to the city, which is not very likely to occur. The

chapel had, at the advice of an official, been closed for several weeks, but in reality it was opened every day for any one who wished to come in and talk."

After speaking of the many coming to him for bodily relief and the successful application of some simple remedies, Mr. Robb says that "the physician who comes will find a good practice waiting for him and people who think a foreign physician can do almost anything. It is worthy of notice that several persons asked me to buy them foreign articles in Hong Kong, such as watches, books, etc., and offered to advance the money. I asked one man if he was not afraid I would run off with his money, but he only laughed and said, 'All right,' which indicates a considerable change in public sentiment since last February.

". . . A recent edict of the Emperor, stating that Western learning would form part of the literary examinations henceforth, has created a sudden demand for Western books (translations) and also given an impulse to the study of the Bible by Chinese aspirants for degrees, wholly unprecedented in the past history of the Nation. They do not know what they may be asked about the 'Jesus doctrine,' and so must be prepared. That their motives are not the highest goes without saying. But that is no indication of results. The fact that the 'literati' of China are studying the Bible is no small thing. It is 'quick and powerful' and will cut its own way."

NEW HEBRIDES.—A letter from Dr. J. G. Paton in *Quarterly Jottings* for October closes with these words:

"Ours is a glorious work. Recently in twelve months God gave us 1,100 converts from cannibalism to love and serve Jesus. We have now thirty missionaries, lay and clerical, about 300 native teachers and preachers, 10,000 attending schools, 16,000

converts, the Scriptures translated into over twenty languages, and printed and read by the natives in them. The last year has been wonderful in conversions and spiritual results—it seems a real work of the Holy Spirit. Pray for it and us all, and may Jesus richly reward and bless all our friends and helpers in this and in all Missions; for Christ's field is the world to be enlightened and saved by the preaching and power of the Gospel.

"I had three services yesterday with driving twenty miles between, yet I had to be up at six this morning to get this away by post before starting to drive to another meeting. As I go along I am also correcting the proof sheets of the complete New Testament in the Aniwan language, which I am carrying through the press in Melbourne by its auxiliary to the British and Foreign Bible Society, but to be paid for by the Aniwans."

AT HOME.

ALLEGHENY, PA.—The fifth annual convention of the Y. P. S. C. E. of Pittsburg Presbytery met in Central Allegheny Church September 27th, at 2.30 p. m.

Convention was called to order by the president, Mr. S. R. Wills. Devotional exercises were conducted by Mr. Gray Cuskey of New Galilee, as substitute for Miss Florence Mitchell, who is ill.

The paper prepared by Miss Hannah Baker of New Castle, "Shall We Join the Tenth Legion?" was an excellent discussion. She spoke at length on the great good to be accomplished for others, and the special blessings won for ourselves through systematic beneficence. The sentiment in favor of this is growing rapidly; 11,107 tithe givers were enrolled last week.

Mr. John G. Porter, of New Alexandria, talked earnestly and well on the "Relation of the Y. P. S. C. E. to Missions."

Mrs. H. H. George was absent and her

paper was read by Miss Margaret McCartney. Mrs. George urged the importance of the Christian citizenship movement and pleaded for aggressive action along this line by all the societies. "What Can R. P. Societies Do to Promote Christian Citizenship?" was the title of her paper.

Mr. W. J. Sanderson of our Theological Seminary talked on "How to Secure General Participation in the Prayer-meeting" and offered some valuable suggestions: 1. Always feel that the success of the meeting depends upon one's own self. 2. Don't make the impression that you are willing to do half the work of the meeting. 3. Every leader should be carefully prepared. 4. Have kind consideration for the backwardness of the timid. 5. A brief, earnest prayer at the beginning of the meeting. 6. Ever seek fuller personal consecration.

Dr. R. C. Wylie treated his subject, "Relation of Our Present Organization to the Proposed Presbyterian Union" at length in his usual able and forcible way, and concluded in this way: "If meeting together as a sectarian society is the sum of Christian duty in this matter, then the denominational society is the ideal one. The ideal young people's society is the one which is faithful to its own denominational meetings, then goes to the interdenominational meetings and presents its denominational truths."

The reports of the different committees showed some earnest work during the past year. Seven of the nine societies in the presbytery have raised \$504.10 during the year. Central Allegheny raised \$127 of this and College Hill \$108.05.

Wilksburg society won the beautiful white and gold banner for the most National Reform work last year. This banner was the gift of Mrs. H. H. George and was of white satin, about 28 inches long by 15 inches wide. "Crown Christ the Nation's

King" was prettily embroidered in gold.

Dr. McAllister made the presentation speech, and Mr. Wills accepted the banner in a graceful speech on behalf of his society.

A pretty and pleasing incident of the evening session was the entrance in procession of some thirty of the Junior C. E.'s of Central Allegheny congregation. They carried their banner and sang a psalm as they marched up the aisle.

Officers elected for the ensuing year are : President, T. E. Ransom ; vice-president, Miss Kate Acheson ; recording secretary, Miss Rose Slater ; corresponding secretary, Mr. T. S. Trumbull ; superintendent national reform work, Miss Vida McAllister ; treasurer, J. G. Porter.

RESOLUTIONS.

1. Realizing the need of money by the church for the doing of the Lord's work, and that this money must come from the members of the church of Christ, be it resolved that we will perform not only our own duty of giving one-tenth of our increase to God, but as well that we will seek to influence others to do the same.

2. Believing that our Saviour desires us to seek the salvation of all men, we would desire to see energetic and continued missionary effort on the part of the young people, both as individuals and in their organized capacity. Many of our societies are doing what is possible for all to do in a measure. As it is possible for us to bring others to Christ by our own direct efforts, and indirectly through our contributions to the organized missions of our church, be it resolved that we hear with satisfaction the reports of what has thus been done, and that in the coming year we will take increased devotion to the work for which Christ died, and to intensify our interest and devotion we will give time to the study of mission work and workers.

3. Holding firmly to the great truth of

Christ's mediatorial dominion over nations, believing that God's word is the law of national life, that righteousness exalteth a nation, and only those nations are blessed whose God is the Lord ; we rejoice in every evidence of the acceptance of these truths and their correlated duties by the people of our country, and resolve that as lovers of our fatherland we will put forth every effort and improve every opportunity to further advance these truths and assist in their ultimate triumph.

4. Convinced that there cannot be either a true spirituality or efficiency in Christian work without an intimate knowledge of the scriptures, we would recommend that at least one meeting each month be devoted to systematic study of the Bible ; such meeting to be arranged for and conducted by the pastor of the congregation.

5. As so few of the journals devoted to young people's work treat the topics for prayer-meeting satisfactorily to Covenanters, and feeling the need of that which will give us information of one another, we fondly hope that a journal meeting these wants may be found practicable, and resolve that, if deemed practicable, we will do all in our power to insure its success.

6. As members of a church which has always taken a firm stand against oath-bound and blasphemous secret societies, believing them to be inimical to and destructive of what is best in individual, social, ecclesiastical, and national life, we would, in view of the approaching conclave of the Knights Templars, enter our protest against the recognition of these societies by our school boards and state legislatures and other public officers in the matter of laying corner stones of public buildings in which all have an interest and a right ; and respectfully and most emphatically would we protest against the action of those officials and bodies appropriating public funds and granting use of public property

for the entertainment and glorification of what we believe to be a system of evil.

7. Recognizing the obligation and importance of the completest unity on a scriptural basis of the different branches of the church of Christ, hailing with delight every step of progress toward that consummation, and every evidence of oneness in spirit among the evangelical denominations, and rejoicing in their ever closer and wider co-operation in Christian work; be it resolved, that when it is practicable for us, without compromising ourselves or yielding our principles, we will unite with the young people's societies of other denominations and continue our name, Y. P. S. C. E. of the Pittsburg Presbytery Reformed Presbyterian Church.

8. Be it resolved that we express our gratitude to all who in anyway, or in any degree, have contributed to the success of this convention, especially to the members of this congregation, by whom we have been so warmly welcomed and so hospitably entertained.

J. S. DUNCAN,
JAMES BROWN,
RACHEL MARTIN.

It was my privilege and pleasure to take part in communion service with the Central Allegheny congregation during the first week in October. The weather all through the week was delightful, and the attendance was good. The interest in all the services was marked with a devoutness and consecration that must have encouraged the heart of the pastor. On Sabbath, as I looked into the face of a large and attentive audience, waiting with spiritual pleasure upon the word of life from his lips, I felt it was good to be there. Four of the senior class students of the seminary took part in the table service, which seemed to lend increasing interest to the precious communion service of the afternoon.

S. J. CROWE.

BEAVER FALLS, PA.—The congregation of which Rev. W. M. Glasgow is pastor had an encouraging accession at the Fall Communion—all from the world—two adults being baptized. The assistant was Rev. S. G. Connor, of Venice, Pa.

BLOOMINGTON, IND.—At a reception given to the congregation of Bloomington, Ind., by the pastor and his wife, a very pleasant surprise was arranged by the congregation.

At the close of a short musical and literary program, Mrs. John Kennedy, Jr., in behalf of the congregation, presented in an appropriate speech a purse to the pastor to be used in making additions to his library, and a beautiful set of dishes to the pastor's wife. We desire in this way to express our high appreciation of these and other gifts, valuable not only in themselves, but especially as encouragement and cheer in Christian labor, and tokens of Christian fruit. Phil. 4: 17.

MR. AND MRS. R. M. BLACKWOOD.

BOSTON, MASS.—The fall meeting of New York Presbytery was held, according to adjournment, in the First Reformed Presbyterian Church of Boston. A very fair representation of Presbytery was present. A call came up from White Lake congregation on W. J. Sanderson. The call was sustained as a regular gospel call. A commission was appointed to present the call, and, in case of its acceptance, to proceed with the ordination and installation.

Presbytery decided to hold an adjourned meeting in Second Newburg Congregation on the third Monday of November, 21st, at 7 p.m., to adjudicate matters in that congregation.

Kortright congregation was again recommended to the Central Board of Missions for \$200.

S. R. Wallace was appointed to Kortright as stated supply for six months. Presbytery decided that each pastor under

its care was to visit the congregation and preach one day without compensation and without any expense to Presbytery. "It is expected that the visiting ministers, while in that vicinity, will visit as many of the families as they can, with the assistance of the members who have conveyances."

West Hebron, Brooklyn and Bovina were recommended to the Sustentation Board.

Presbytery decided to hold its next regular meeting at Brooklyn, on the first Tuesday of May, at 8 p.m., and that the Moderator preach the sermon. S. G. Shaw was appointed as the Moderator's alternate.

The thanks of the Presbytery were extended to the ladies of the First Reformed Presbyterian Congregation of Boston for their very great hospitality. Meeting adjourned with prayer and the singing of the 133 Psalm.

SAMUEL McNAUGHER, *Clerk.*

CHICAGO.—Our Communion has just closed. Seven were added to the roll. There was one adult baptism, a young lady, the first fruit of our Sabbath-school work. Another of those received is from the Free Church of Scotland. The other five were at one time members of the R. P. Church of Ireland, but all except one had been recently in connection with other churches in Evanston.

It is two years (October 18th) since we held our first service in Chicago. Forty-eight persons have been received into membership, and twelve have been certified to other congregations or dropped from our roll. Compared with one year ago, we can say that our organization has made considerable gain.

Our members have moved near the place of worship, and none of our regular attendants have to travel on the street cars. Our audiences are larger and the attendance at Sabbath school has increased—about seventy present last Sabbath. This is about the limit of our present room.

When the Holy Spirit desires to send us more than our present room will accommodate, He will move the heart of some one to provide us a better and larger place of worship. We meet now in a store-room which is twenty by fifty-five feet in its dimensions. This is seated with chairs and is very comfortable, but, being on a business street, it is not known to be a church, unless one is in front to read our sign.

We are encouraged by the testimonies of those who attend our services. Some have told us that it is more like meeting with God than attending more entertaining churches. Our plain, spiritual worship is an argument in our favor. Persons recognize that we meet for the worship of God, and they are attracted more, we trust, by the Holy Spirit than by our efforts to entertain them.

Our work has recently developed in Evanston, nineteen miles from our place of worship. We now have nine members in that place, and several others there are interested in our work. Evanston is not yet included in the corporation of Chicago. It has a population of about 20,000. The Northwestern University is located there, and it seems to me that the Covenanter Church could do no better work in the way of national reform and testimony-bearing than by stationing a man in such a place where he can preach all the gospel of Christ. Every Covenanter congregation is a constant influence in favor of all reforms, including the conversion of the soul. "Occasional hearing" will not develop a strong Christian.

If one lecturer were to give his entire time to Chicago, lecturing in two churches each Sabbath, it would require six years to go around all the pulpits. But a Covenanter congregation, whose very existence is a testimony, is a constant sermon, and by frequent lectures and newspaper

announcements the fact of its existence can be kept before the minds of a great portion of a city.

We all felt strengthened by the messages given us by Dr. T. P. Robb, who assisted at the Communion. Our minds were directed to the person and work of Christ.

Rev. James Stewart and family were with us on Sabbath. Brother Stewart led our young people's meeting, and as the topic was on the subject of missions, we were all instructed by his description of the mission work on the shores of the Mediterranean and the island of Cyprus.

It is refreshing to look back to such a pleasant and profitable communion season. Relying on the power of the Holy Spirit we go forward.

J. M. WYLIE.

6358 *Evans Ave., Chicago.*

PARNASSUS, PA.—Report of the L. M. Society of R. P. Congregation, for the year ending April 1st, 1898. Our society consists of nineteen members. We meet the first Wednesday of each month in the different homes. We prefer this to meeting in the church, as we think it tends to cultivate sociability among the members and a friendly feeling which is conducive of success in our work. We have printed slips indicating who are to conduct devotional exercises at each meeting and the topic to be discussed, also the passage of Scripture upon which it is based. After devotional exercises the president takes charge of the meeting, when a sketch is read and the general business transacted. In regard to our method of raising money, each member pays into the treasury monthly. There is no specified amount, but it ranges usually from 25c. to 50c. per member. This money is divided among the following missions: Foreign, Southern, Chinese, and Jewish. Our society also contributes additional to the Indian Mission, Balph Hospital, and Aged People's Home, the

three latter contributions being raised at set times in the year by the members of the society within themselves. We have little difficulty in obtaining funds for the different schemes, and we think the secret of our ability to do so is that the majority of our members are strictly "Tithe people." Our monthly collections for the year amounted to \$61.75, and our extra collections to \$105.42, making a total for the year of \$167.17, which is an increase of \$31.73 over last year. We do not resort to any outside methods to raise money, such as "festivals" or "entertainments," but our members contribute of their means as God gives them ability from time to time, realizing that they have received all from Him. We feel like setting up our "Stone of help," and saying, "Hitherto hath the Lord helped us," and shall humbly trust Him for the future.

MRS. A. B. COPELAND, *Sec.*

MRS. D. S. GAILEY, *Pres.*

MRS. M. G. EUWER, *Cor. Sec.*

PITTSBURG, PA.—Annual meeting of the R. P. Woman's Association convened in Eighth St. Church, Pittsburg, Sept. 30, 1898, at 10 a.m. Interesting reports of the work of the year were given by corresponding secretary, treasurer, and the different committees.

At 11.30 Mrs. W. M. Glasgow, of Beaver Falls, gave an excellent Bible reading on mission work, after which all were invited to partake of lunch, kindly served by the young ladies of the congregation.

The work of the association was resumed at 1 o'clock. Mrs. J. T. Morton, president, gave an instructive retrospect of the origin of the home and its present workings.

After special prayer for divine guidance we proceeded to election of officers, which resulted as follows: President, Mrs. J. T. Morton; vice-presidents, Mrs. D. McAlister, Mrs. R. J. George, Mrs. D. C. Martin, Mrs. N. C. Blackwood, Mrs. W. J.

Coleman; cor. secretary, Mrs. Wm. Hice; rec. secretary, Mrs. S. Sloane; treasurer, Mrs. J. W. Sproull; also boards of directors and managers whose term of one year had expired. A certificate of life membership in the association was presented to Miss Ewing, the worthy matron, as a token of our appreciation of her faithful service. Owing to inconvenience in reporting to Synod from the fall meeting, on motion the annual meeting was changed from September to the third Wednesday in March.

Association adjourned to meet in Allegheny Church, December, third Wednesday, Mrs. Coleman to lead the devotions.

MRS. R. J. GEORGE, }
MRS. M. S. BARR, } *Press Com.*

NEW GALILEE, PA.—The regular fall meeting of the Pittsburg Presbytery was held in the New Galilee Church October 11. Twenty-two ministers and fourteen elders were in attendance. All but four congregations were represented, and communications from each of these were laid on the table of Presbytery.

Much business of a routine character was transacted. The call from North Union congregation on licentiate F. M. Willson was returned completed, sustained as a regular Gospel call, and ordered transferred to Ohio Presbytery. D. C. Martin was appointed to visit North Union congregation for the purpose of securing, if possible, an increase in the amount of salary promised the pastor-elect, in order that a larger portion of his time might be taken. Mr. Martin and the committee on supplies were appointed a commission to report the results, if any, to the Ohio Presbytery. The committee on supplies was authorized to arrange for the ordination and installation of F. M. Willson at North Union and R. H. Martin at College Hill, at the close of their seminary course, in case they accept their respective calls.

Two second-year students of theology, J. T. Mitchell and I. A. Blackwood, delivered discourses as specimens of improvement which were heartily sustained. The discourse of the former was on Rev. 20:12 and that of the latter on II Timothy 2:21.

A resolution was offered naming a committee of five and asking that they be appointed to formulate a plan for a Presbyterian organization that would unite all the various young people's societies in the Presbytery and all young people not in any society, and report the same to the spring meeting of Presbytery. By an aye and no vote the motion to adopt this resolution was laid on the table indefinitely.

J. F. Crozier offered his resignation as pastor of Bear Run and Mahoning and Rehoboth congregations, on the ground of physical disability and lack of financial support. This resignation was laid on the table until the spring meeting of Presbytery, and a commission, consisting of Rev. R. J. Gault of New Alexandria and elder Robert Campbell of Salem congregation, appointed to visit the people of Mr. Crozier's charge, with a view to securing an increase in salary to pastor if possible, and if not, to dissolve the pastoral relationship, if urged by either party.

A spirited discussion of an hour's length or more in opposition to secret societies and especially Masonry took place during the evening session. This discussion was called forth by the following series of resolutions offered against the Knights Templar conclave in session at the time in Pittsburg: "We take this occasion, when the triennial conclave of the Knight Templar degree of the Masonic order is meeting in the neighboring city of Pittsburg, to declare our unwavering opposition to all secret societies as contrary to the letter and spirit of the law of Christ revealed in His word, and we testify especially against the Masonic order as one of the most dangerous

of its class, since that order is widespread, strongly organized and seemingly able to work out its purposes at the expense of the general public.

"Among degrees in Masonry we protest against the Knight Templar degree in particular because it makes a most blasphemous use of the Gospel and requires candidates to invoke double damnation upon themselves in its initiations, and both in its lodge form and public parades makes a sacrilegious use of the Cross and of the titles of Christ.

"We protest against the suicidal folly on the part of the government in giving corporate existence to organizations within whose closed doors civil officers as such are forbidden to enter.

"We protest also against the perversion of the essential aims and purposes of civil government, by infringements upon the rights of citizens and subjects in the expenditure of public money in the reception and entertainment of conclaves of such secret, selfish and immoral obligations, in giving up public buildings to their use, and in calling upon them to lay the cornerstones of school-buildings and other structures erected at the cost of tax-payers at large and for the proper uses of the whole community."

A conference was also held at this session on the subject of consecration. Following are the phases of the subject discussed together with the names of those who took part, as previously appointed :

CONSECRATION—I. In what it consists, and how to secure it.

W. J. COLEMAN.

II. The benefits derived from personal consecration.

1. In the use of the means of grace.

S. G. CONNER.

2. In the home mission work of the congregation.

J. W. SPROULL.

3. In the foreign mission work of the church.

J. S. MARTIN.

4. In securing loyalty to our own denomination.

R. C. WYLIE.

Following are the appointments made by Presbytery :

COLLEGE HILL—October 5th, Sabbath. Wm. Hunter; November 4th Sabbath, S. R. Wallace; December 4th Sabbath, Wm. McKinney; January 4th Sabbath, Fergus Slater; February 1st Sabbath, Fergus Slater; March 4th Sabbath, G. P. Raitt.

BROOKLAND AND MANCHESTER—October 5th Sabbath, Pearce; November 4th Sabbath, Pritchard; December 4th Sabbath, Robb; January 4th Sabbath, McCune; February 1st Sabbath, McCune; March 4th Sabbath, McKnight, R. J.

CLARKSBURGH—March 4th Sabbath, J. C. Slater; April 2d Sabbath, R. J. McKnight. In case F. M. Willson accept not his call at Holidays he was appointed stated supply from January 1st at North Union and Youngstown, one-half time each place, until spring meeting of Presbytery.

The old officers of Presbytery were re-elected—H. G. Foster, Moderator; J. S. Martin, clerk; and W. J. McKnight, assistant clerk. After extending a hearty vote of thanks to the pastor and people of the Little Beaver congregation for their kind and hospitable entertainment, Presbytery adjourned to meet in the Central Allegheny Church, the second Tuesday of April, 1899.

J. S. MARTIN, *Clerk.*

NEW YORK.—The Lord's Supper was administered in Second New York Congregation the third Sabbath of October. Rev. W. M. George, of Brooklyn, N. Y., assisted in the services, and all his sermons were characterized by simplicity, vivid description of Scripture scenes and singular appropriateness. The people were reminded at the outset of the heart-purity essential

to communion with God, and were then directed to the Saviour and His great salvation as revealed and illustrated in the conversion of the penitent malefactor. On Sabbath evening attention was called to the joys of the Christian life, which were shown to be the result of meeting with Christ, the development of a holy character, and conscious support in the hour of trial. The theme selected for the closing service was "The prize of the high calling"—the prize for service, which is determined by the spirit in which it is rendered, diligence, and the sort of work done; the prize for stability in a time of spiritual declension and apostasy; and the prize for fidelity unto death. Every address, whether in the pulpit or at the Table, was so natural as to be attractive and so full of precious truth as to make a Communion season what it should be, a means of spiritual quickening and growth.

The action sermon of the pastor was based on Gen. 45: 15: "Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him." In these words he found kinship, an assurance of loving sympathy, and, as a necessary and touching sequence, inter-communion. Scripture incidents were turned to show that the direct result of "talking with Jesus" is life, light, love, and likeness.

The self-examination before communicating was simply a brief illustration of the three things that prevented Jacob and his sons from seeing the living Joseph in his power and glory—distance (45: 4), the presence of the Egyptians (45: 1), and the withholding of Benjamin (43: 3). Any one who would have fellowship with Christ at His Table must be so near as to receive the hand and kiss of reconciliation, separate from all needless association with those who have no fear of God before their eyes, and ready to give up whatever

is likely to be a rival in the heart to God. In the address at the first Table the subject was closed by pointing out as the certain results of communion with Christ a sense of pardon, a full supply for every need, and eternal security.

On this occasion there were only four of an accession to the membership of the Church, and two had been called away since the spring Communion, Mrs. Flora Stevenson, a notice of whose death has already appeared in *OLIVE TREES*, and Mrs. Nancy Kee, a sister of the late Elder David Torrens. Mrs. Kee, who died April 30, 1898, was a humble and devoted follower of Christ who loved His Word and His Church, and found no greater happiness than in talking of divine and spiritual things. The messenger came very suddenly but found her ready. Though unable to communicate with loved earthly friends, this aged saint of 76 years was we may be sure, conscious of His presence who holds His people in the arms of covenant love and puts them asleep, when the hour for rest has come.

The Third Congregation celebrated the Lord's Supper on October the second Sabbath. The pastor was assisted by the Rev. T. H. Acheson, of Denver, who rendered efficient help. The Communion season was a time of great refreshing from the Lord. Four names were added to the roll.

The Third Congregation has been dis-commoded and is being put to expense by having to pull down and rebuild the west wall of their church. The building next door was taken down, and faulty work of thirty-five years ago was exposed. The Building Department of the city condemned the wall as unsafe and ordered it removed.

WASHINGTON, IA.—Among the subjects discussed at the National Reform Convention, held in Washington, Ia, Nov. 1st, 2d,

and 3d, were the following vital questions:

Can the Christian Sabbath be preserved to this nation?

Can the nation survive if the family be broken up?

Shall the Bible be maintained in our public schools?

What responsibility has this nation for the millions that have recently come under our influence?

Can we impress them with a Christian civilization as long as we nationally disown Christ ourselves?

Speaking of this convention as "a citizens' movement in the interest of Christian citizenship," Rev. H. H. George, D.D., field secretary, thus briefly refers to its "aim and import":

"Leading men in all the Christian denominations are leaders in it. They have watched with alarm the growing burdens and dangers of secularism, the currents of crime and vice and wasting demoralization that have grown out of the nation's neglect to accept God's moral law as its supreme standard in all legislation, and they are calling the nation to halt and consider.

"Every tyro in history knows that nations in the past have perished in their

own inherent corruption and wickedness. And has there ever been in any nation a more gigantic crime, a more stupendous iniquity, than that the government of the land should authorize or sell the right to enough of men to kill off 100,000 of our citizens between the two Januarys? And yet we have done that very thing in the whisky traffic. Done it, yes, and taken the money and put it in the government treasury!

"We have, at present, on our State and territorial statute books divorce laws enough to break up 25,000 families every year; and other evils of a like kind. Isn't it about time that the real friends of the nation speak out? Yes. . . . Thinking men are anxious, they are uneasy, they are afraid of what may happen. Let us investigate the trouble, see where the evil originates and honestly do our part to remedy it. To properly diagnose the disease may be half the cure and a vital or constitutional disease is not to be remedied by any amount of court plaster on the surface."

We hope that the field secretary will send OLIVE TREES a full report of this gathering.

OLIVE TREES wishes its readers to bear in mind that the cost of production cannot be met at fifty cents a year unless all subscribers pay. This is not said in a spirit of fault-finding, but simply to call attention to a fact worthy of consideration. To advance the subscription price to one dollar, enough to cover the large expenditure and leave a liberal balance for missionary work, would prevent many from taking the paper who are deeply interested in the cause it represents. There is a better plan. Let any one who believes, as many say, that OLIVE TREES is worth far more than fifty cents as an evangelistic and educative agency in the Church order two copies, one to be mailed to a family where it is not read, and thus widen its circulation.

MONOGRAPHS.

ADDRESS AT THE CENTENNIAL OF
THE FORMATION OF THE
R. P. PRESBYTERY, 1798.

—The following address was given at a public meeting in Philadelphia, in May, 1898, which had been arranged by a joint committee of the two Synods, and at which were present many members of the General Synod, which had just closed its sessions in the same city. It had been agreed by the committee, very properly, that no matters of controversy should be discussed at this meeting, but the author of the address, on account of sickness, was not present at the meetings of the committee, and was not advised of this agreement. He did not feel, however, at the time, and does not now feel, that anything in these remarks was said in the spirit of controversy, but only in the way of frank and kindly comparison of views between brethren who have enough of mutual esteem and confidence to enable them to refer to their differences without irritation or estrangement. T. P. S.—

It is a unique occasion when the representatives of two Churches which for sixty-five years have been separate bodies meet to celebrate together the completion of one hundred years of their common history—thirty-five years during which their life flowed in a single channel; and sixty-five years during which it has flowed in separate channels side by side.

I have at least one qualification which fits me for standing on this platform to-night. I am not aware that in all my public labors I have ever written or spoken a word to widen or perpetuate breaches between brethren. I have the deepest sense of the sin and the evil of sectarian divisions. I have never limited my sympa-

thies or my attachments to men of my own ecclesiastical name, and during all my life I have enjoyed the most pleasant fellowship with brethren of every branch of the Church of Christ. I see before me the faces of men whom I can truly say I love as brethren. My honored father, Dr. Steele, was a pastor here when I came to this city thirty-five years ago. During all that time I have known nothing but courtesy and fraternal co-operation at his hands. I look into the faces of others who have stood side by side with us in the discussions of more than thirty years. There is not a sentiment in my heart inconsistent with these words upon my lips. In the questions which grew out of the unhappy division of 1833—I do not say the question at issue then, but the questions which grew out of that division—questions as to which was the old Church and which was the new, and which was entitled to be considered the legitimate successor of the old—I have felt only the slightest interest. Let the past bury its own dead questions. To me the only question of interest is what is truth and what is duty now. “Is thy heart right as my heart is; if it be give me thy hand.”

In this hour we naturally look back to the historic events out of which these Churches sprang into being. When a tyrannical King and a subservient Parliament sought to force upon the Church of Scotland, against her convictions of truth and duty, an episcopal form of government and a liturgical worship, she resisted and protested as a matter of course. But she did not base her protest on the rights of the Scottish people or of the Scottish Church. With a logic divinely taught she carried her cause up to the throne of Immanuel, and identified it with the interests

and glory of the Son of God. She declared that Jesus Christ alone has the right to make laws for His Church, and that for King or Parliament to attempt to do so was to invade the prerogatives of the Redeemer. This ennobled and dignified her controversy, and enlisted in her behalf the attributes of Jehovah. It was with her

Pharaoh and Moses, but between Pharaoh and the God of Israel.

From this clear perception of the rights of Christ over the Church it was an easy step, with the help of the Word and the Holy Spirit, to the truth that Christ was lord of the nation as well; that oppression of His Church was not only *indirectly* an act of dishonor to Him who governs and defends His Church, but a *direct* act of disobedience to Him who is the Ruler of nations and the King of kings. All the histories tell how Andrew Melville told the King he was but God's "silly vassal"—*i. e.*, God's simple servant—and taking him by the sleeve, went on to say: "Sir, you and the Church and the country are like to be ruined for our not telling you the truth, and not giving you faithful counsel; therefore, I must tell you that there are two kings and two kingdoms; there is Christ and His Kingdom, whose subject James II. is, and of whose kingdom he is not a head, nor a lord, but a member."

The venerable and eloquent Dr. McIlvaine, of Princeton, once said to me: "The American people owe a debt which they can never pay to your churches for their advocacy of the truth that Jesus Christ is King of nations. How did you discover this truth and how were you led to recognize its importance?" I replied in such words as I have just now used, pointing out that it was the legitimate and almost inevitable outcome of the struggle of our

fathers with the despotism of the English throne and of the high ground on which they placed themselves in that contest.

In the maintenance of that principle they counted not their own lives dear unto them. Their sufferings, even unto death, sealed their claim on the attention of pos-



With sincere regard
 Yours truly
 J. P. Stevenson

as it was with Moses, whose demand upon Pharaoh was made not in the name of Israel or of the rights of man, but in the name of the God to whom Israel's service was due: "Thus saith Jehovah, let My people go that they may serve Me." From that moment the contest was not between

terity. When men die for a principle they enthrone that principle in the convictions of other men. When the Southern States were hesitating and trembling on the verge of secession their leaders gave orders to fire on Fort Sumter, saying, "We must sprinkle blood on the faces of the Southern people." Because Jesus died for men he founded an empire on human hearts, and "to-day there are millions who would die for Him." And because our fathers so loved and honored our Saviour that they gladly died rather than see the crown transferred from His brow to the head of a profane and ambitious prince, therefore there have always been some who have felt constrained by their example to witness to the claims of Jesus Christ as King of nations. That was what made these churches what they have always been—friends and advocates of the constitutional acknowledgment of Jesus Christ as the Ruler of this and of all nations. We would have been base metal indeed if we had not been able to receive and to retain the impress of this truth in the white heat of that fierce persecution. Of the Church we can say with greater truth what Longfellow said of the nation:

"We know what Master laid thy keel,
 What workmen wrought thy ribs of steel.
 What anvils rang, what hammers beat,
 In what a forge and what a heat
 Were shaped the anchors of thy hope."

This is the one principle, acceptance of which makes a man a Covenanter. He who believes this truth intelligently is entitled to wear that grand old name, whatever his views on minor points may be. No array of convictions on other points entitles any man to be called a Covenanter who does not hold this truth. This is the one truth which is able to regenerate the nations; the truth for lack of which the nations are perishing and the acceptance of which will yet save the Chris-

tian nations from inevitable dissolution. With this truth as their heritage our Church entered the century one hundred years ago. This was at once her panoply and her inspiration. For this truth, with varying degrees of consistency and devotion, these churches have contended for one hundred years. And their labors have not been without success. Their testimony created the National Reform movement which has made a broad and ineffaceable mark upon American history. Their fundamental principle has gained wide acceptance with the leaders of thought in the United States. Dr. A. A. Hodge closes one of his "Popular Lectures on Theological Themes"—the one on "The Kingdom of Christ"—with these words: "I charge you, citizens of the United States, afloat on your wild sea of politics, there is another King, one Jesus; the safety of the State can only be secured in the way of whole-souled loyalty to His Person and obedience to His law." Frances E. Willard, the uncrowned queen of American hearts, went from conference with representatives of this truth to stand before her own convention of Christian women and to say: "The Woman's Christian Temperance Union has one vital, organic thought, one absorbing purpose, one undying enthusiasm. It is that Christ shall be this world's King—King of its courts, its camps, its commerce; King of its colleges and its cloisters; King of its customs and its Constitutions." The Christian Endeavor societies are basing their work for Christian citizenship on the same fundamental principle. The voice that one hundred years ago was a voice crying in the wilderness is to-day a voice like the sound of many waters, crying, Worthy is the Lamb that was slain to receive the homage and service of the nations.

I have already borne my testimony to the part which the brethren of the General

Synod have borne in the movement to secure in this country a constitutional acknowledgment of Jesus Christ as the nation's King. For the branch of the Church with which I am connected, let me say that she has laid not less than \$100,000 of the offerings of her people on the altar of this sacred cause; she has given of the labors of her ministry and her people unstintedly in the same behalf, and she has done this, not for precedence, for precedence has always been given to others, but only for the love of truth, and I trust I can say for love of Christ.

What a wonderful century in other respects these one hundred years have been! When it dawned the modern missionary movement had scarcely begun. To-day there are more than 11,000 Christian missionaries on heathen soil, and standing by their side are 64,000 native pastors and helpers. When the century began only one in eleven of our American population was a communicant in an evangelical church. To-day, as the century closes, notwithstanding the immigration which has poured upon our shores, more than one in five persons is a Protestant communicant. When the century began the Temperance Reformation had scarce begun to stir in the minds of men. To-day all American churches have accepted its principles and are zealously helping it on. One hundred years ago slavery was enthroned in the Constitution of the United States and in the laws of nearly all the States. For the last thirty-five years, except for crime, no man has stood under our skies who was not free. The repudiation of slaveholding, as inconsistent with Christian character, and the purging of these churches of that sum of all villainies is part of our common history, having been accomplished in the year 1805. During this century our government has become more and more Christian in the character of its public servants and

in its whole spirit and policy. Very few of our early Presidents were professing Christians; most of our latest Presidents have been. For the first three-quarters of this century our Indian policy was as inhuman and unchristian as our policy toward the slave. During the past twenty-five years our government has substituted for a policy of broken faith and incessant war the policy of education and justice and their ultimate reception to citizenship. The change from the lumbering stage coach to the luxurious and swiftly moving railroad train; from the sailing bark to the steamship; from tallow candles to electric lights, is not greater than the moral and spiritual changes which one hundred years have witnessed in the life of the Church of God and of the nation. To these changes we have both contributed. Such men in our common history as Black and McLeod and the MacMasters and Samuel B. Wylie, and in our branch of the Church such men as James M. Willson and Sloane and the Milligans, have been no small factors in the movement of the Churches and the nation toward better things. The century has been one of high achievement, and according to the service we each have rendered are our satisfaction and our thankfulness in this hour of remembrance. These beneficent changes have been wrought out in part upon the battlefield, and your sons and ours have stood side by side in the uniform of the nation on the fields where the cause of national unity and freedom were carried forward to victory. And tonight, amid the throes of another righteous war, a war undertaken not for territorial expansion or the increase of our wealth, but to make "the bounds of freedom wider yet," our hearts beat as one in support of the government and in our prayer that the God of battles will crown the right with victory.

At only one point in all these years we have differed. That point has been the

Christian propriety and consistency of the use of the elective franchise.

That difference of opinion ought not to interfere with our mutual regard. We cordially acknowledge your Christian sincerity in the position you maintain. You will as cordially acknowledge ours. I have not a word to say in criticism of your position, nor a single argument to urge against it. But you will permit me a word of vindication for ourselves. We are misunderstood and misrepresented and reproached by our fellow Christians generally because we refuse to incorporate with the government of the United States on the basis of our present Constitution. In this hour of reunion and fellowship, we are anxious for so much of your good opinion as we can carry away with us, and we beg permission to state our difficulties for your candid judgment.

We had difficulties while slavery existed because the Constitution contained three specific unmistakable provisions in favor of slavery: 1. Fugitive slaves were to be returned to their masters. 2. The Southern States were granted increased representation in Congress on account of their slave population, five slaves being counted for this purpose as three freemen. 3. The African slave trade was not to be interfered with by Congress for a period of twenty years, or until 1808. And, brethren, while these provisions stood in the fundamental law we could not accept that Constitution as the political compact on which we would enter into and help administer the government. Then, "one glad day," slavery was abolished, and these accursed provisions became obsolete. What difficulty then remained? Only this, that the nation in constituting its government, as it had by framing and enacting a Constitution, had made no acknowledgment of the authority of Christ or of the moral law. For example: Jesus, the world's lawgiver,

has spoken on no subject so plainly as in reference to marriage and divorce. We have laws on the statute books of nearly all our States which are openly, flagrantly unchristian; which declare that marriage to be a holy and chaste and legitimate union which Jesus Christ declares to be adulterous. But these laws are all constitutional! No judge or lawyer can be found to declare them inconsistent with anything in the fundamental law of the land. Therefore, the will of Christ and the law of Christ are not acknowledged by our government; and therefore we have difficulties in assenting to the arrangement. In other words, our fundamental law seems to be a virtual agreement between the citizens indiscriminately, the friends and the foes of Christ, to administer this government without reference to Christ or the Christian religion. And from that agreement we have felt constrained to withhold our assent. Forgive my freedom. I repeat, I am not assailing your position. It is but a word of vindication for ourselves. This only would I further say. This position has been to us, we feel, not only the position of consistency but the attitude of greatest power. Nations and churches are carried forward only by the power of ideas. Whatever arrests thought, compels attention, forces men to think, best serves the public need. Wendell Phillips was wont to say: "He who sets an idea on two feet and bids it travel does more for his country than he who leads her armies to victory." With us it has been a question of the wisest use of our political power. Our dissent is a political act, competent only to citizens. We have numbered about ten thousand communicants, including probably four thousand possible voters. We have been scattered through ten States, an average of four hundred in each State. Not once in a decade could we have turned the scales in

any political contest. Besides, never once during the century has a Christian party, with avowedly Christian candidates, standing on a Christian platform and advocating the Christian principles of civil government, been offered for our suffrages. Whereas, standing together in our protest against the religious defect of the Constitution, we have done more a thousand fold to arrest public attention, to compel reflection, and to maintain our own interest in the principles we advocate than we could have done in the ranks of any political party which has solicited our votes. The ballot is not the real power in the American nation. That power is public opinion, the power which creates parties and governs them. The ballot only registers the height to which public opinion has risen. But whatever molds and influences public opinion molds and transforms the nation. That power we have wielded a thousand times more effectively than if we had yielded our allegiance to any political organization. We are perfectly satisfied with our position and with the practical, definite results which we have accomplished by it.

We are facing a new century. Long before it shall have run its course the gospel shall have overspread the earth. All nations and all governments shall have yielded their allegiance to Jesus Christ. All the wrongs which now oppress mankind shall have been righted. Sultan and Czar and infallible Pontiff shall all have passed into history. The Spirit shall have been poured out on all flesh. The divisions of the Church shall have been healed. The blessed light of the millennial day shall have overspread the earth. To these glorious and beneficent results let us dedicate ourselves, each according to the light which is given him, and may the Holy Spirit inspire us for service and for sacrifice as may be needed, until the kingdoms

of this world shall have become the kingdom of our Lord and of His Christ.

T. P. STEVENSON.

Philadelphia, Pa.

SYSTEMATIC BENEFICENCE.

HOLY TO THE LORD.

The Scriptures teach that the tenth is holy unto the Lord and cannot be appropriated by man without sin of an aggravated character. In Leviticus 27: 30-32: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; *it is holy unto the Lord.*" This is a simple declaration of the Lord's universal right. "All tithes are the Lord's" contains a perpetual truth which is neither Levitical, ceremonial, nor Judaistic. The words "holy to the Lord" show in what sense "tithes are the Lord's"; not only in respect of a general duty, or in respect of His power, but because the immediate right to tithes is not in man but in God only, for that which is holy to the Lord is separate from man and must be used only as the Lord directs. In such things man has no right to interpose his opinion. Therefore, if a man keep tithes from the Lord it is a clear case of theft, usurpation and sacrilege. Whatever is consecrated to God is forbidden to man's use, and if he takes it he becomes guilty of disobedience. Holiness in the abstract applies to things as well as to time, and if it is wrong to misuse and abuse the holy Sabbath, as all must admit, then it is sinful to rob God of the holy tithe. Especially is this the case when we consider that the law of God is as explicit in the establishment of the law of the tithe as it is of the Lord's day and that it is no more possible to prove the one not in force than the other.

A certain writer has said that "of all the principalities of hell there is none like Mammon, who dares rival God face to face." Certainly the love of money is

Satan's right arm in the conflict of the ages, and never has been more successfully used than to-day. Filled with all malignity and cunning, he will not fight with clubs and arquebuses when gun-cotton and rifled-cannon are at hand. The love of money has rebelled so successfully that it dares to make havoc of the souls of men. Temporized religion under the banner of a mutilated creed sanctimoniously offers its long prayers, devours widow's houses, oppresses the hireling in his wages, and robs God of tithes and offerings. This spirit of worldliness is in all the churches, and wherever it is it works havoc with the grace of liberality.

S. J. CROWE.

GOD'S GIFTS.

Hosea utters the complaint of God against the church: "She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold." The fruits of labor are the gifts of God, and should be so regarded by all in every department of industry. The wages at eventide, the revenues of business, the sacks of wheat and loads of hay, will be understood by those who have true knowledge as coming from the Lord's own hand, and with directness that brings them face to face with the Giver. God intends our employments to be open avenues that lead into His shining presence. We must be careful lest they become walls built of second causes, shutting from our view the ever-present and gracious Lord. What a new and charming value earth's blessings have when we see them coming fresh from God, and with personal directness! The Israelite grew his corn in the field, bought his oil from the dealer, got his silver and gold as it circulated from the mint, yet these were merely the ways in which God emptied His invisible hand of its bounties into the hand of the diligent, while His eyes looked deeply into the receiver's heart.

Israel failed to recognize the Giver, who earnestly remonstrated against such ingratitude and unfaithfulness. The people continued the insult until He finally said: "I will return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax." He withheld His gifts and the nation became impoverished.

How great the danger of trusting in means, and ignoring God in our daily employments! The sin is no less than idolatry. A man may worship his hoe, or herd, or broad acres, his counter, or savings, or brainy tact, as the heathen his idol of gold. And this he does when he takes what he gets, and neither feels, sees, nor thanks God for His gifts. Deadly peril lurks in our daily toil, lucrative employments, savings funds, life insurances, and all earthly possessions, lest they deceitfully drag our faith down from God, and bandage our eyes that we behold not His glory. So far as these things are necessary to our welfare let us compel them to act as wings, lifting us up into the pure atmosphere of real dependence on the Lord, or like millstones about the neck they will drag us down into the dreadful depths. It is more than probable that even the investments of the church are a calamity rather than a benefit—the *investments*, not the money, but the money tied up. Too much baggage, too much human agency, too much complacency in the heap, for the Holy Spirit to do His grandest work of faith, sacrifice and victory.

What a work might be done, in the use of the half million, during the years (which may be few) that lie between now and the millennium! The very consciousness of so much wealth chokes the perennial fountains of church contributions. Will not the living take warning from the dead and give their gifts out of their own hands or leave their legacies for best and quickest

services and not add to the permanent(?) investments, which doubtless will perish in the great day of God, when the cities of "the nations fall."

To receive as from the hand of God our daily gettings is a great attainment of grace. To all such the experience of Divine fellowship will be rapturous. Trustfulness in God will become a second nature. Consciousness of plenty will make the heart happy and rich. And gifts to God of that which is His own will be returned with joy, and sacrifices with praise.

J. C. McFEETERS.

PITTSBURG PRESBYTERY AND THE YOUNG PEOPLE'S SOCIETY QUESTION.

At the meeting of Pittsburg Presbytery, held in New Galilee, Pa., Oct. 11th, Dr. R. J. George offered a resolution urging the carrying out of Synod's recommendation to Presbyteries to organize the Young People's Societies into a union under their care. He also recommended and named a committee of five, with Rev. W. J. Coleman, chairman, to formulate a plan of organization, and report at the next meeting of Presbytery. Dr. J. W. Sproull moved that this whole matter be indefinitely postponed. Dr. George insisted that if this latter motion was to be voted on the roll should be called. To this five members readily consented. The vote was as follows:

To Indefinitely Postpone: Revs. W. M. Glasgow, J. W. Sproull, D. C. Martin, J. R. Wylie, S. G. Conner, J. S. Martin, S. J. Crowe, Alex. Kilpatrick, David McAllister, R. C. Wylie. Elders William McKinney, First Beaver Falls; James McCartney, College Hill; James McAnlis, Little Beaver; M. W. Leslie, New Castle; Dr. S. O. Sterrett, Union; J. A. McAteer, Pittsburg. *Total, 16.*

Against Postponing: Revs. W. J. Cole-

man, J. F. Crozier, R. J. Gault, J. R. Latimer, J. C. K. Faris, R. J. George, A. J. McFarland, D. B. Willson. Elders William Martin, Allegheny; Andrew Pollock, Bear Run and Mahoning; W. T. Anderson, Geneva; J. C. Montgomery, Mercer; J. H. McBurney, Miller's Run. *Total, 13.*

Not Voting: Revs. W. J. McKnight, R. C. Allen. Elders G. H. McCaw, North Union; Robert Kyle, Pine Creek; J. G. McElroy, Brookland. *Total, 5.*

It is significant that all of the ten ministers voting to indefinitely postpone are pastors, and all of the elders are from congregations that have C. E. societies. While of those proposing the change only four are pastors, but two of whom have any kind of a society; and of the elders only two represent congregations having any kind of a Young People's Society.

It was argued by the majority that two attempts had been made to unite all the young people into a society; first, in the organization, in 1895, of a Presbyterial Union that included not only all existing societies of every name, but those who did not belong to any kind of a society; second, in October, 1898, when, in accordance with the recommendation of last Synod, the Presbytery "sought to unite" them again. A union already exists by Synodical and Presbyterial indorsement, and no rival is necessary. Its constitution is as broad as any could be made. And now this whole question is involved in these inquiries: Who is best qualified to know the needs of the youth, the pastors of those young people or those destitute of such responsible oversight? Again, when this attempt to revolutionize and disorganize young people's societies has been fairly defeated in the Presbytery and in the Synod, is it not time that the promoters of it should cease the agitation?

Com.

In the Pittsburg Presbytery there are sixteen young people's societies, with a total membership of nearly 500. Of this number only two are not Christian Endeavor Societies, with a combined membership of forty-five. And yet they proposed to change the name of the Union!

The existing Union resolved: "That when it is practicable for us, without compromising ourselves or yielding our principles, we will unite with the young people's societies of other denominations, and will continue our name, THE YOUNG PEOPLE'S CHRISTIAN ENDEAVOR UNION OF THE PITTSBURG PRESBYTERY OF THE REFORMED PRESBYTERIAN CHURCH." At its recent meeting Pittsburg Presbytery virtually ratified this action and name.

WOMAN'S WORK IN INDIA DURING THE VICTORIAN AGE.

At the Calcutta Missionary Conference, Miss Gardner read a paper, from which the following extract is made: "As late as 1836 a Rajput chief estimated that as many as 20,000 infant girls were destroyed annually in the provinces of Rajputana and Malwa alone. When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate a woman in India was as vain as to attempt to scale a wall 500 feet high. The great inundation in Lower Bengal, and the famine which followed it, threw large numbers of girls into the mission schools, and a large proportion of them were trained to lives of Christian usefulness. Under Lord Dalhousie's government, schools for women were opened between forty and fifty years ago, and now in the secondary and lower primary schools of the government there are 294,318 female pupils. Two women's colleges have also been founded within the last decade. Besides this, there has been within the last twenty years a great ad-

vance in the medical education of women, no fewer than 411,000 women patients being now treated under the Lady Dufferin scheme by the doctors and assistants. Besides legislative measures of the first importance, legalizing the remarriage of Hindu widows, and forbidding marriage under twelve years, Zenana missionary work has made great progress. As late as 1850 Christian workers found it impossible to get access to Zenaras. Now there is absolutely no limit in this direction, except that imposed by the lack of workers. Very much, however, remains to be done. Out of 150,000,000 Indian women, not more than 1,000,000 can read. Of 1,250,000 nominal Christians, there are probably 250,000 women and girls unable to read. But there is a class of educated, high-toned Christian women who are making their way into positions of honor and trust, and filling them well and faithfully. The majority of female university graduates are Christians, and well-trained women are turning up everywhere in positions of public trust, but should be first wives and mothers training their little ones for future usefulness."

HER GIFT.

The minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church up among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of deep desolation crept over him.

"God help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the

church—a figure that was trembling under the fire of his appeal.

“Lord Jesus,” the little one was saying, brokenly, “I ain’t got notin’ ter give. I want the people in the mountains to hear about my Saviour, O Lord, I ain’t got nothin’ ter—”

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? “Yes, you have, Maggie,” whispered a voice from somewhere; “you’ve got your crutch, your beautiful crutch that was given ter you, and is worth a lot of shinin’ dollars. You kin give up your best friend, what helps you to git into the park where the birds sing, and takes you to preachin’ and makes your life happy.”

“Oh, no, Lord,” sobbed the child, choking and shivering. “Yes, yes, I will! He gave more’n that for me.”

Blindly she extended the polished crutch and placed it in the hands of the deacon, who was taking up the scanty collection. For a moment the man was puzzled, then, comprehending her meaning, he carried her crutch to the front of the church and laid it on the table in front of the old pulpit. The minister stepped down from the platform and held up the crutch with trembling hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

“Do you see it, my people,” he faltered at last; “little crippled Maggie’s crutch—all that she had to make life comfortable? She has given it to the Lord, and you”—

There was a moment of silence. The people flushed and moved restlessly in their cushioned pews.

“Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child who is so helpless without it?” the minister asked, gravely.

“Fifty dollars,” came in husky tones from the banker.

“Seventy-five.”

“One hundred.”

And so the subscribing went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

“Ah! you have found your hearts. Thank God! Let us receive the benediction,” almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion. Little Maggie, absorbed in the magnitude of her offering and of the love that prompted it, comprehended nothing that had taken place. She had no thought for the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair, as she had once done. Christ had demanded her all, and she had given it with the blind faith of an Abraham. She understood no better when a woman’s arm drew her into close embrace, and soft lips whispered in her ear, “Maggie, dear, your crutch has made six hundred dollars for the mission church among the mountains, and has come back to stay with you again. Take it, little one.”

Like a flash of light there came a consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy she caught the beloved crutch to her lonely heart, then, smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—*Selected.*

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EDITORIAL NOTES.

—OLIVE TREES again solicits reports of communion services. Widely scattered congregations will thus become more intimately acquainted and be led to recognize more fully their common brotherhood. The congregations in Eastern Presbyteries can only pray in the most general terms for those under the care of Central and Western Presbyteries, and for the simple reason that they know nothing of their spiritual condition and needs. And this information cannot be more readily supplied than by an account of what takes place on sacramental occasions. A brief statement of losses and gains, the attendance, the truths presented from the pulpit, and the impression made by the services cannot fail to awaken general interest. Nothing is more touching and stimulating than the almost unconscious revelations of the inner life met with in biographies of men eminent for piety, and it is hardly fair to conceal from others the sweet glimpses of Christ enjoyed at His Table, where the inshining of His love made every heart a living spring of praise. If the pastor or his assistant said anything that made a special impression on any one, pass it along and thus help others. In this way a humble minister who only speaks on Sabbath to from 50 to perhaps 400 people will be transformed into an apostle heard by thousands, to their spiritual quickening and growth in grace.

—The Corresponding Secretary of the Board of Foreign Missions will mail to every pastor and a representative in every vacant congregation and mission station the following

FOREIGN MISSION CIRCULAR.

DEAR BROTHER:

The Board of Foreign Missions again

asks you to lay the claims of the Foreign Missions before your congregation. The present overdraft on the treasury is about \$14,000, indicating a slight improvement in the financial condition of the missions. Wherever a reduction could be made without bringing the work to a standstill the Board has reduced expenses. In some instances money has been refused, though in the opinion of the laborers it was almost essential to successful missionary operations. Children have been turned away from the schools who are perishing for lack of the spiritual instruction they would receive there and cannot obtain anywhere else. Many are crying for help, but the chosen representatives of the Church, who have gladly gone forth in the hope of saving them, are unable to give any relief. Their hands are tied, and they can only gaze with sad hearts and tearful eyes upon misery they cannot alleviate.

If the churches keep up their contributions, the work can be carried on in this way and the debt gradually reduced. But will they not increase their offerings one-half in December and wipe it out at once? The work is the Lord's, the money belongs to Him, and every one in the fellowship of the Reformed Presbyterian Church has consecrated himself to the service of Christ. It is worthy of notice that our devoted missionaries are giving liberally of their small salaries for this purpose. When on leave of absence they travel second class and submit to many privations that the needed rest may not lay a burden on the treasury. Shall not we who are at home, in a similar spirit of self-surrender, recognize the claims of the Redeemer and strive to do His whole will in this matter?

R. M. SOMMERVILLE,

Cor. Secretary.

The elders of each congregation are earnestly requested to co-operate with the pastor in bringing to the attention of those under their pastoral oversight the present and pressing needs of the Foreign Missions. The people are earnestly requested to listen to what may be said from the pulpit on this subject and ponder their personal responsibility for the evangelization of the world.

—The Mission *el-Eman* is indebted to two friends in Brooklyn, N. Y., for \$25, to Miss Elenore Gray for \$32, and to Khalil Naaman for \$2.

The superintendent of this mission said to us one evening recently: "I want to tell you something that has given me great encouragement. A day or two ago I received notice that hereafter - a demand would be made on me for rent of the room which I had occupied for more than a year free of charge. At first thought it seemed impossible for me to carry the additional burden of expense, and that the Arabic services would have to be discontinued. But on more mature consideration I felt that such a course would reveal a sinful want of confidence in the resources of God whose work I was trying to do, and I determined to go forward, making application to Him only for help. That very afternoon I called, by special appointment, at the office of Mr. Thos. E. Greacen, to consult him in regard not to personal difficulties but matters of general interest to the Church of Christ. The conversation for half an hour or more turned on rescue work in the city and the possibility of initiating some movement that would enlist the interest and energies of Christian Endeavor Societies. In this way societies that have already done admirable work as training schools, but in some instances are evidently losing their value in this respect, might be converted into centers of aggressive Christian activity. As I was about to

leave Mr. Greacen said: 'One moment. What about your own mission in Washington Street? I would be glad to help you in that work, and, if you allow me, I will co operate with you to the extent of paying the rent of your room.' Well, the offer was so unexpected that I could only accept it as coming direct from the Head of the Church."

We have taken the liberty to put this bit of experience on record, as it came to us, and hope the parties immediately interested will not be offended by its publication. We are thoroughly convinced that the Church is without money to carry forward its missionary operations to-day because it has lost faith in God. Given complete self-surrender and the identification of ourselves with Him, and the result must be success. The late C. H. Spurgeon, of London, was always amused when visitors asked him as to his belief in the efficacy of prayer. "Why," he said on one occasion, "I could no more doubt the efficacy of prayer than I could disbelieve in the law of gravitation. The one is as much a fact as the other, constantly verified every day of my life. Elijah by the brook of Cherith, as he received his daily rations from the ravens, could hardly be a more likely subject for skepticism than I. Look at my Orphanage. To keep it going entails an annual expenditure of about \$50,000. Only \$7,000 are provided for by endowment. The remainder comes to me regularly in answer to prayer. I do not know where I shall get it from day by day. I ask God for it and He sends it. Mr. Müller, of Bristol, does the same on a far larger scale, and his experience is similar to mine."

—About a month ago we received from Miss Elizabeth Shields, Belle Center, O., \$5 to aid in liquidating the foreign mission debt. \$4.83, the equivalent of £1 sterling, from Mr. John Porter, Belfast, Ireland, have been devoted to the same

purpose. More recently Rev. D. J. Shaw, New Alexandria, Pa., sent us a draft for \$10, with instructions to "use it where you think it is most needed." This money has also been handed over to the Treasurer of Foreign Missions. In addition to these donations Mr. Walter T. Miller reports \$25 from Dr. W. M. Moore of Cyprus and £24 sterling from Miss Cunningham of Suadia, to be credited as follows:

Lancastrian S. School £18.0.0
 Friends in Belfast 6.0.0

—In the July number of OLIVE TREES \$13 for special school work were credited to the Y. P. S. C. E. of 1st Boston. That money was a donation of the Junior Society.

—The following contributions have been received for Hospital work in Syria and Asia Minor:

C. E. Society, E. Craftsbury, Vt. \$10.00
 Mrs. Mattie A. Patton, Evans,
 Col. 40.00

—Dr. S. A. S. Metheny and family arrived safely at Southampton, Sabbath morning, October 9th, after a delightful trip across the Atlantic, and expected to sail at noon on Monday for Genoa, on the way to Port Said. They must be nearing home now.

—We are glad to learn from the *Pittsburg Commercial Gazette* of Oct. 6th, 1898, that Rev. J. W. Coleman of Allegheny, Pa., attended the Pennsylvania State C. E. Convention held in Harrisburg, and delivered an address on "The Flag of Our Country and the Banner of Christ." We heartily congratulate our brother on having his eyes opened to the privileges and advantages of interdenominational fellowship afforded by Christian Endeavor.

Rising from the Communion Table where his church and personal vows were sealed and the covenant of 1871 was renewed, he has shown the true spirit of Christian fellowship in the advancement of the unity of the body of Christ. It is devoutly to be

wished that others in the ministry of the Reformed Presbyterian Church may be led to imitate his enlightened example in this matter.

—We are indebted to Rev. J. F. Crozier, of Marchand, Pa., for a pamphlet which is full of timely truths. It contains a letter addressed, in February, to the Senate Committee on Foreign Relations, urging the "speedy ratification of the Arbitration Treaty between England and America," and a letter on "Peace and Arbitration vs. War," originally published in the *Marion Center Independent*. In both these letters Mr. Crozier presents his views from the standpoint of a Christian minister who has at heart the rights of God and man. They are admirably written both as to style and spirit. The final appeal in every position taken is to the Word of God, and consequently the whole argument is clear, impressive and conclusive. We are glad that our brother does not confine his ministry to his own pulpit, but avails himself of every opportunity for a more public discussion of Reformation principles in their practical bearing on the "Questions of the Hour." Truth is never so important as when it has become present truth.

—The Fleming H. Revell Co., New York, Chicago and Toronto, have sent us "*Korean Sketches*." By Rev. James S. Gale, B. A. Price, \$1.

The author of this volume is a missionary of the Presbyterian Board, who says in a Prefatory Note: "After some nine years of intimate association with this quaintest and oldest of living races, I have put these sketches together, believing that they give a correct picture of the Hermit people, as it is, and as it has been since the long forgotten days before our Anglo-Saxon race came into existence."

It gives us great pleasure to bring this new book to the attention of our readers, as it introduces to scenes and incidents that cannot fail to increase their interest in a country long closed, but now wide open to the influences of Christian civilization.

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